SECOND CLASS POSTAGE PAID

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Celebrating our 40th year

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PRAISE THE LORD

The Divine Liturgy (audible portion) starts with three series of short prayers to which the plea is given "Lord have mercy." Each of these series of prayers called litanies or ektenias are followed by the singing of parts of the Psalms, which are called antiphones. On Sundays in many Orthodox Churches the first litany is followed by the singing of verses from Psalm 103.

This is an appropriate psalm to begin the Liturgy because it suggests in the first few verses how we are to worship God through praise. It informs us to bless the Lord with our souls. It reminds us that we are not to forget the benefits we receive from Him. Each day we are to bless the Lord and praise Him for forgiving our iniquities; for healing our diseases, both physical and spiritual; for placing upon our heads a crown of loving-kindness and tender mercies; and finally for satisfying us with good.

The 103rd Psalm begins by telling us how to praise. It closes by telling us who should praise. Versus 20-22 tell the angels to praise Him. We can think of the angels who are "the mighty ones" far above our comprehension listening carefully to God as He speaks and then hastening to carry out His words. We realize that mighty ones far above and beyond us are praising God.

Next we are told that "all His hosts" are to praise God. Who are these hosts? Perhaps other heavenly beings, one step below the angels. We are told about them in Luke 2:13-14. Here we are told about the time they left their posts on high and came to praise God.

The last part tells all of us to praise the Lord for it says, "Bless the Lord, all His works." As we read this psalm we find that we are not responsible for the angels praising God, nor for the heavenly hosts, but only one person in this whole universe — ourselves. We are to see that our praise is united with that of others to join in universal response to God.

"Bless the Lord, O my soul" reminds

Continued on Page 18, Col. 3

Love is a power
That transforms the soul,
Fills hearts with heaven
And gives life its goal.

BIBLE STUDY

The reading for July 20 is 1 Corinthians 13:1-10. You have a Bible where you will have either the word "charity" or "love" repeated over and over for St. Paul in verses 4-7 lists 5 characteristics of Christian love or charity.

The word which differs in various Bible translations is from the Greek word "agape." Neither word in our translations "charity" or "love" is used as we usually use them today.

"Charity" as used in this reading does not mean the giving of alms. In fact it is not used anywhere in the New Testament in this context. It is also interesting to know that the word "charitable" cannot be found anywhere and the word "charitably" occurs only once and that is in Romans 14:15 where it means "in the spirit of brotherly love."

The word "charity" as used in this reading means the love with which the Christian loves God. This love is a grace which is divinely infused into our soul by the Giver which is the Holy Spirit. (Romans 5:5). God's love to us is the moving cause and the love of man is the necessary fruit of this love. (1 John 4:19-20)

If your Bible reads "love," this word as used here does not have the same meaning as it does today when it is invariably used to mean physical sex desire and not much else. It seems that the Christian world has almost to coin another word for "love."

Agape never hinted at either meaning.

St. Paul's verses on love or charity are among the most inspiring ever written. No matter which word we use, if we use it in its proper meaning, it can work miracles of healing for all of us. He teaches that love is the fundamental gauge of the worth and value of whatever we do or say.

Continued on Page 15, Col. 3

Dabs of Thoughts

Fearing America might destruct during the Civil War, a small-town Pennsylvania clergyman pleaded to leave some clue to future generations that this was not a Godless nation. He wrote to President Lincoln's secretary of the treasury and suggested that the words "God, Liberty, Law" be placed on our nation's coinage. The secretary was so moved that he ordered the director of the mint to create a motto for our coins. "In God We Trust" first appeared on the two-cent coin then being introduced. These words, now by law, must appear on all U.S. currency.

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People who say that something is impossible should not interrupt those who are managing to get it done.

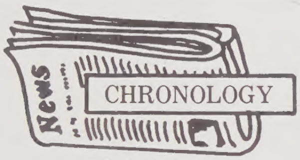
———————

Do you ever feel confused about the path God is causing you to walk? Then you are a candidate for discovering the everlasting God — not merely that He is eternal, but that He is God over eternity. He is not only God of things beyond human comprehension, but beyond human control.

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This time when the military is being honored with parades and other expressions of appreciation, it is good to remember the first chaplains who served in the various branches of the U.S. military. Under great difficulty and stress, they paved the way for other Orthodox priests to serve as pastors to Orthodox who are serving in the defense of our country. Fr. Vladimir Borichevsky was the first Army chaplain; Fr. Alexander Seniavsky was the first Navy chaplain; Fr. W. Basil Stroyen was the first Air Force chaplain. All three were sons of priests and all were from what is now the Orthodox Church in America. Fr. Borichevsky served during World War II; Fr. Seniavsky served during World War II and Korean Conflict; Fr. Stroyen served during Korea and Vietnam. All three were missionaries serving Orthodox all over the world.

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THE NATIONAL TEACHER EDUCATION PROGRAM of the Antiochian Archdiocese will be held Oct. 10-13 at Antiochian Village in Pennsylvania. Open to Orthodox from all jurisdictions. Write: Dr. John L. Boojamra, 358 Mountain Rd., Englewood, NJ 07631.

WHAT CAN $10 DO? It can help you share knowledge about the Orthodox faith for 4 months from September to December. Order a packet of ten for your religious education class or to place in the vestibule of your church for visitors or members to pick up.

SVERDLOVSK — The Russian Orthodox Diocese here has received the land on which the house stood where the last Czar and his family were executed in 1918. A chapel will be built marking the spot.

USSR — Soviet military personnel have been allowed to attend church services on their free time since January 1. Baptists, Pentecostals, Jehovah's Witnesses and Seventh-day Adventists can refuse to bear arms if they accept alternative service in the military corps of engineers or in state railway service.

NORTH AMERICA — There are eleven Orthodox theological seminaries on the North American continent. There are also three institutes which furnish correspondence study only.

DIED: Matushka Ama (Baiel) Repella

ROMANIA — According to the "International Bulletin of Missionary Research" (1990 #2) right after the overthrow of Ceausescu, 10,000 copies of the Bible in Romanian were sent to Orthodox parishes here from a U.S. Protestant source. It was found that the word "Idol" had been deliberately and consistently translated as "icon" to undermine Orthodox teaching.

POLAND — The strained relations between the Roman Catholics and Orthodox are historic but they have increased in the past year. Three churches were burned bringing to mind 1938 when over 100 churches were burned. The latest to be torched was the one in Garbarka, which was an 18th century wooden church which was the place of pilgrimage of thousands of young people each year on July 12, the Feast of SS. Peter and Paul.

RUSSIA, A NATION IN SEARCH OF A SOUL was a Sunday prime time TV program many checked in their book to be sure to watch as we expected it to be about the role the Russian Orthodox Church had in withstanding hostile atheism for seventy years and the part it is now playing in the lives of over 150 million Orthodox in the Soviet Union. What a deception and disappointment. The 1 hour program made no mention of the Church even though an unidentified choir did sing Russian Orthodox music as an introduction. The program was sponsored by an evangelistic group.

A NIGHT IN THE DESERT OF THE HOLY MOUNTAIN is a book by Archimandrite Vlachos on the Jesus prayer. Now in its 9th edition, the book has been translated into 4 languages. It has been translated into English in answer to those who feel it has a lot to offer all who thirst and seek for intimate communion with God, and who want to become dwellings of the most Holy Spirit. Send $14 to Birth of Theotokos Monastery, GR-321 oo Levadia P.O. Box 107, Greece.

ANGLICAN/ORTHODOX PILGRIMAGE to island of Iona in Great Britain on Sept. 6-13. Write Fr. Columba Flegg, 30 West Drive, Highlands, Caldecote, Cambridge, CB3 7NY, Great Britain.

AN ORTHODOX CHURCH AND RELIGIOUS CENTRE for youth is being built in Acre, Israel by the Patriarchate of Jerusalem. Contact at POB 19632-633, Jerusalem, Israel.

ORTHODOX HAD PART in the dedication of the chapel at Camp David in the Presidential retreat in the Catoctin Mountains of Maryland. Archbishop Iakovos had the honor of sayng the prayer at the opening of the doors and officially opening the doors. The chapel was funded by private citizens but the largest single source of contributions came from Greek Orthodox. These included $100,000 for the nave, $50,000 for the library (where many books on Orthodoxy were placed), Orthodox furnishings for the narthex, $5,000 for a bell tower, a chalice, diptich icon (with the Mother of God and the Christ Child) and a set of Orthodox vestments among other items and many monetary contributions.

A PILGRIMAGE TO RUSSIA will be made from Nov. 1-17 sponsored by the St. Xenia Mission, 55 Wingate St., Haverhill, MA 01832 going to Moscow, Kiev, Leningrad and Helsinki, Finland. Cost $2,365. Call David James at (603) 964-5472. Literature will be taken for free distribution.

DOCUMENTS CONCERNING PATRIARCH TIKHON, who died in March 1925 and served the Russian Orthodox Church during the time it was struggling with the Bolsheviks, have been turned over to the Church by the KGB. These documents include manuscripts and rare autographs of religious, political and public people of the early 20th century which may lead to the reconstruction of the history of the Church during that period.

CHANGES TO MEDICAID during 1989 allow the spouse living at home to keep at least $786 a month in income up to a maximum of $1,500. This offers protection when one spouse goes to the nursing home, the other does not have to become impoverished. There is also a formula concerning the assets which excludes the home and care.

THE NEW USSR Law on Freedom of Conscience and Religious Organizations, which was adopted on Oct. 1, 1990, grants status of legal entity to individual parishes, monasteries or centers. They may be registered as religious organizations. Neither the Russian Orthodox, Baptist, nor any other (central administration) can act as legal entity. The Law has abolished the extra large tax which had been imposed on priests and other church workers. They now pay the same tax as anyone else.

VEN ATHANASIUS AND HIS SIX DISCIPLES (c.1000)
July 5, 1990

St. Athanasius, who is commemorated at each Divine Liturgy on Mt. Athos as the father of the cenobitic system of monasticism used on the Holy Mountain, was the son of an Antiochene. He was born c920 at Trebizond, an eastern Byzantine city which lies on the south shore of the Black Sea. He was baptized Abraham in the local cathedral. As a young man, he studied at Constantinople where he became a scholar and professor. Among his students were St. Michael Maleinos (d962, commemorated on July 12) and the latter's nephew, Nicephorus Phocas who later became emperor. Athanasius abandoned his teaching in the Byzantine capitol and entered St. Michael Maleinos monastery, a cenobitic community in the tradition of St. Panachorus (see Or. Herald, May 1989), at Kymina in Bithynia, Asia Minor.

When the abbot of St. Michael's died in 958, Athanasius fled to Mt. Athos in fear that he might be elected abbot. At Athos, he disguised himself as an ignorant monk assuming the name of Dorotheos and hid in a cell near Karyes. He was discovered by his former student Nicephorus Phocas, now a general in the Byzantine army, who desired that the holy Athanasius accompany him on a campaign against the Saracens in Crete. Athanasius objected to leaving his cell but succumbed to the future emperor's proposal and accompanied him on a successful campaign. When Athanasius returned to Mt. Athos, the general gave him sufficient money to build a monastery, which was dedicated to the All-holy Mother of God. This is now known as the Great Lavra (Monastery).

However, many of the monks, who resided as hermits on Mt. Athos, resented the intrusion of a stranger who sought to change their old-established life and ways. From an early date, Mt. Athos in Greece was peopled by hermits and they followed the traditions of St. Basil and St. Theodore Studites and they opposed the communal type of monasticism Athanasius was advocating. Despite his difficulties with the hermits, the Great Lavra flourished.

When Nicephorus became the Byzantine emperor, Athanasius fled his monastery in fear that he would be compelled to go to the imperial court. However, the emperor gave him peace and enough money to build a boat landing for Mt. Athos. Boats still land here.

John Tzimisces succeeded Nicephorus Phocas as emperor. He confirmed the rights and authority given to Athanasius by the former emperor and then made him superior of all 58 monasteries which existed on the Athos peninsula.

Not only is Athanasius known as the founder of the cenobitic system of monasticism on Mt. Athos, but he is also remembered for his holy way of life. For this he was gifted with the grace to perform miracles. He cured the sick by the sign of the cross and with prayers he chased away evil spirits (devils) from people. Many pilgrims from Greece and from as far away as Italy came to him — monks and laymen, ordinary people and famous, poor and rich — and sought help to get on the path which would lead them to heaven. Igumens and bishops left their positions and posts to live under his direction.

Ven. Athanasius foresaw the day and the way he would die. He died with six monks when the vault of the church they were building collapsed. The year was 1000.

His tropar reads: "O Athanasius, the angels were amazed at your deeds as you faced spiritual struggles and overcame the devils. You are worthy of praise, and Christ rewarded you with a manifold grace. O Father, intercede with Christ God that He may save our souls!"

Larry R. Sherman, Ph.D.

PRESS FUND

Thank you for helping us to keep publishing. Postage increases are forcing many Orthodox papers to suspend publishing or to combine issues and send out double copies every two months. With your continued help we keep our present format and send it out each month. Spasebo — thanks to: Susan Lepa, Sophie Reilly, Anna E. Kunsak, Alexandra Spanovic, John Bench, Jr., John Volosin, Irene Allen, James Zeleniak, Steve and Irene Pacak, Mary Bohurjak, Mary Yacos, Helen Wichart, Elaine Papp, Ann Daly, Mary Stapleton, Helen Costa, Lillian Soroka, Joseph Horoschak, Maurice Duhamel, Michael D. Drake, Angelyn Mitchell, Helen Barski, Harry Gobora, Jr., Olga Koslowski, Eugenia Kribales, Ann Pingryn, Julia Oleson, Protodeacon Alexis Bona, Edward Petrigala, Fr. Hilary Wroblewsky, Theodore S. Thamel, O.D.

Helen Cudlic in memory of her father-in-law George Cudlic, Sr. Olga Den Heyer in memory of her parents Michael and Ahafia Dobryanow and sister Vera Ramus. Ann O'Brien in memory of her mother and dad Anna Borovoy in memory of her parents Pasha and Peter and husband Victor. Vera Meiss in memory of her mother Matushka Anna Repella who died on January 23, her father Fr. Basil and sister Lydia. Matushka Felenchak for health of her brother Peter Kwochka and in memory of her husband V. Rev. Peter and James DiFlorio, Sr. John and Marie Handera congratulations on our anniversaries. Harry and Mary Fryntzko congratulations on our three anniversaries: wedding, Father's ordination and **The Orthodox Herald**. Rosalie and Andrew Pikulin on our anniversaries.

•Bible Study

We can live lives filled with the intensity of love. It is the goal of all spiritual existence. And it is the goal of psychological health as well. Love is an intense emotion that is easily felt. And we can sense all too well when that intensity is missing.

St. Paul recognized our willingness to exchange love for cheaper substitutes, and to settle for bland imitations of love. It's easy to pretend to love. And we tend to do so. We know we should love each other. Too often we are afraid to admit that we do not. Life with love is healthy and complete. Without love, life is misery. We could not sustain ourselves mentally without some love in our lives. Alienation and despair would overwhelm us.

St. Paul insists that we abandon any pretense or facade. But what can we do when we lack the love that he speaks of? The answer lies in our willingness to follow love's lead. We cannot force love. And love will not force itself upon us. It is a path we ourselves must choose to follow. That is the secret. Choosing the way of love fundamentally alters our life. When we act from a base of love, we uncover an intensity and energy in ourselves we may never have suspected. But when we act without love, the inner conflicts that arise drain our resources. The lack of meaning poisons our psyches.

Love brings an excitement to life; a joy in doing, a delight in being. It is, in the end, all we need.

CHUCKLE

A Sunday School teacher asked her class, "Which parable that we studied this year do you like the best?"

One child eagerly raised his hand and replied, "The one about the multitude that loafs and fishes."

REVELATION

Question: I listen to religious programs on the radio and often hear sermons on the Book of Revelation. What is it and why don't I hear of it in our Orthodox Church?

Answer: The Book of Revelation is the last and one of the most unusual books of the Bible and one of the most difficult to understand. Another name for this book is "Apocalypse" from the Greek word for "Revelation."

The word "apocalypse" has come to mean something terrible happening such as worldwide disaster or the end of the world. In the case of the Christian "Apocalypse" (Book of Revelation), it means the establishment of a new world through the power of God. This new world is superior to the old, for all evil has been driven away by the powers of good. It is a shining world, a world of peace and harmony and joy.

In the Book of Revelation, the creation of the new world is described in a strange way. The events in Revelation are not that easy to follow, for they are written in a language of vision and symbol. Yet, some of the passages are very beautiful and very poetic.

The Church is very cautious in interpreting the Book of Revelation, for the reason it is easily misinterpreted and it has been one of the most abused books of the whole Bible. It is especially used by many "preachers" you may hear on the radio.

The main purpose of the book is to strengthen Christians in persecution situations and it can be read by them during these times with good result. It is not included in the cycle of liturgical readings of the Church because these readings are selected to celebrate events in Christ's saving work.

MISSION FUND

Some of the Orthodox jurisdictions have set up programs for Evangelization 2000, Mission is the Goal, etc. These programs can not succeed without easily read and easily understood literature on the Orthodox faith. The literature must be reasonably priced so that it can be distributed freely. **The Orthodox Herald** is trying to fill the need. Helping are Anna Borovoy, Joseph Horoschak, Maurice Duhamel, Angelyn Mitchell, John Volosin, Sophie Reilly, Elaine Papp, Ann Daly, Olga Den Heyer, Michael D. Drake, Edward Petrigala, Eugenia Kribales, Anon (4).



St. Seraphim, who was born in 1759 in Kursk, Russia, was the first Russian Orthodox mystic of the 19th century to be canonized. He represented the mysticism of light, joy and resurrection rather than that which centered on Calvary, the dark side of the soul and spiritual torment.

St. Seraphim entered the Sarov Monastery at the age of eighteen, but he was not tonsured until nine years later because there was a law during this time (during the reign of Catherine II) that no one could become a monk without permission from the Holy Synod and this permission took years to obtain.

At the age of thirty-five he went into solitude spending his time reading and meditating. He centered his study on the Bible and the Holy Fathers. These are still the primary works of those who accept the Orthodox Church by study. St. Seraphim followed the Rules of Pachomius during this time which include unceasing prayer and a strict abstinence from food. He lived in this way for twelve years. He then added the practice of perfect silence, both internal and external. He spoke to none and increased the intensity of his prayers. He wrote this about silence: "When we remain silent then the foe, the devil, cannot penetrate the heart of man; herein lies the wisdom of silence. Solitude and silence engender fervor and a meekness which flows through the heart of man as the waters of Siloe (John 9:7,11) without sound or disturbance. Life in the cell in silence, prayer and in the study of Divine Law, day and night, these make a man devout."

He was given the gifts of clairvoyance (the power of discerning objects not present to the senses but regarded as having objective reality), prophecy (a declaration of something to come), and the healing of the sick. Many cases of all three gifts were recorded and authenticated. Perhaps the best known is his healing of Nicholas Motovilov, who was suffering of an uncurable disease according to many doctors and who looked like a "decaying corpse" when St. Seraphim healed him. Motovilov became a close friend of Seraphim and he wrote "Notes" which were discovered many years after his death.

The grace of the priesthood gave him the power to develop that which Christ had bequeathed to His apostles the healing of diseases, freeing the possessed and preaching the word of God. He wore the badge of his priesthood which were the stole, cuffs and pectoral cross when he received communion, absolved penitents, healed the sick, preached the word of God, etc. (By a mysterious set of circumstances we are in possession of a fragment of one of his stoles which we will take to Russia this July.)

St. Seraphim died on the day he prophesied in 1833 at the Sarov Monastery near the city of Nizhni Novgorod (Gorky). His relics have recently been found in Kazan Cathedral in Leningrad and returned to the Church. They will be returned to rest at Diveyevo about 450 miles from Leningrad, on the grounds where a monastery he founded once stood. This he also prophesied over 200 years ago.

St. Seraphim is sometimes compared to St. Francis of Assisi in the Western Church because of his love for animals. But his instructions and teachings on the Holy Spirit should be read to realize the depth of his spirituality. Vol 1: St. Seraphim, 96 pages, order from St. Herman Press, P.O. Box 70, Platina, CA 96076. Cost $5 - p.p.

THE USE OF WORDS

A careless word may kindle strife;
A cruel word may wreck a life.
A bitter word may hate instill;
A brutal word may smite or kill.
A gracious word may smooth the way;
A joyous word may light the day.
A timely word may lessen stress;
A loving word may heal and bless.



EDITORS' NOTES

We wholeheartedly and with uplifted spirits thank the many subscribers who sent us letters and cards on the occasion of the 40th year of publication of **The Orthodox Herald,** our 45th wedding anniversary and the 45th year of Father Basil's ordination to the priesthood. We enjoyed renewing and making acquaintance with the many who called us long distance to wish us well and to give us words of appreciation. These all mean so much to us. We are overwhelmed by the large response!

In the May issue we asked for comments on how we should change the paper and what features were read the most. There was a tie between those who turned to the Kitchen Corner first or the page of Chronology. These were the most commented on. Everyone appreciated the writeup preceding the ethnic recipes. A former cook in the Marines, who stated he was not Russian, wrote: "How about some recipes with wild mushrooms. Slavs do wonderful things with them." Another comment was: "The writeups seem to create a friendly atmosphere." The most often repeated question was "When are you going to publish a cookbook?"

The letters included requests that the biblical references accompanying articles be continued and we were amazed at how many people wrote that they are using their Bibles much more and becoming more familiar with it as it relates to their Orthodox faith by checking the references.

There were many requests for a Question and Answer column. Which we are now restarting. We have tried this many times but the questions were repetitive concerning kneeling, hats in church, making the sign of the cross by touching right shoulder before left and the significance behind the three bar cross, etc., but it seems that these questions need repeating.

The ethnic practices interspersed in the articles were cited. As one person wrote: "These can't be found in a local library or in a book anywhere." Another person wrote that he feels it helps him explain things to his fellow college students.

There were many requests for Hanya's letters even reprints would do "Thank you." They felt they got an extra bonus when an issue included some of Hanya's escapades. The letters reminded many readers of their parents — long passed or of memorable days of their youth. Many sent the letters on to friends or relatives or called them and read them over the phone. "It gave us many precious moments and bundles of chuckles."

The Holy Day columns with any Orthodox customs tied into them made the Holy Days "more meaningful and significant." Many asked us to expand this practice.

The Dabs of Thoughts and the 4 line poem on the front page were particularly cited as a "source for and of religious and philosophical pondering and enlightenment". Others found these thought provoking and informative.

There were requests to reinstate the Letters to the Editors. And "absolutely don't leave your pictures out." "You speak to us." There were many other comments which we are taking into consideration and aren't included because space is at a premium. But we do thank so many of you who wrote: "Keep it as it is. You're still printing so you must be doing something right."

Thank you also for the often written comment: "If you are near — call us and "let's visit a spell." Many felt they have got to know us by reading the "Herald" 10, 20 or 30 years. We still have many who started to subscribe in the 50's and if not they but surely their names have become familiar to us. We sent a prayer for them each time we handle their card or type their address label.

Perhaps this letter summarizes the feeling and thoughts expressed in most letters received. "I cannot tell you how much **The Orthodox Herald** helps me every day especially in trying times. I rejoice in the spiritual meaning it carries. It touches every phase of daily living. I look forward to every issue and devour it with great love for the many explanations of Faith in God and Christ Jesus and the Bible... You are blessed with a great gift." Most lovingly, Anna (23 May).

Then there were the letters writing of the companion and contact with the Orthodox world that the Herald had become. This one is typical: "I am legally blind and in a wheelchair, your **Herald** is a blessing to me since I don't get out very often nor meet other Orthodox very often anymore."

We were touched with letters such as this: "I pray God will bless you and Matushka with good health — physical, mental and spiritual for many years for your dedication and may blessed peace surround you — always."

Another wrote: "I have known the Dynamic Duo of the Orthodox world since I was a teenager and you were in my parish. I have followed the path of your life since then and I know that any parish or parishioner you touch will remember you with fond memories as I do. God bless you both."

We thank all of you. It really is humbling and it is a little scary to realize that one can touch another person's life for good or bad, unknowingly. May we continue to live up to your expectations and together try to stay on the road to God's "I have a place prepared for you."

Father and Matushka Stroyen

•Kitchen Corner

stalk from cabbage and add to boiling water to cover. Cook for 10 minutes. Place mushrooms into cold water to cover, let come to boil, simmer and cook for 10-15 minutes or until tender. Drain cabbage, squeeze out water and chop finely. Drain and chop mushroom. Saute onion in butter until soft but not browned. Mix the cabbage, mushrooms, onions, and sugar and vinegar and seasonings to taste.

Lightly knead dough, divide into two parts. Break off 12 equal pieces from each half. Roll each piece into an oblong 3x4 inches. Place teaspoon of filling in middle of piece, then fold one end over it. Fold over opposite ends slightly to make neat ends. Brush the opposite end with a little beaten egg and fold over. Place on greased baking sheet with the joined end down. Leave to rise in warm place, covered with plastic, for 30 minutes. Brush rolls with beaten egg. Bake in 425° oven for 10-15 minutes or until golden. Transfer to wire rack to cool slightly. Eat hot, warm or cool.

Variations:

1. May omit mushroom or use fresh.
2. You may use refrigerated crescent roll instead of making dough.
3. You may add chopped hard boiled egg to filling.



Those of us who live in the northeast try to get out as much as we can during the months the weather is pleasant. We usually use the outdoor grill more than we use our stoves. But it seems that no matter how soon we put on the meat or fish to broil, the eager eaters get restless waiting. It is the Russian custom to have plenty of zakuski (appetizers) on hand to help pass the time.

If you are grilling meat, the cabbage and mushroom rolls (pierozki), which you can make earlier in the day or even the day before, will be enjoyed. They are the Russian answer to the Chinese egg roll. These are delicious as a snack or as an accompaniment to soup and should not be made only in the summer.

CABBAGE PIEROZKI (Rolls)

Dough:
1 tsp. dried yeast
2 Tbls. lukewarm milk
1 tsp. sugar
2 cups flour
6 Tbls. shortening
pinch salt
1 egg yolk
2 Tbls. sour cream
egg to glaze

Filling:
¾ lb. cabbage
3 dried mushrooms
1 small onion, chopped
2 Tbls. butter
½ tsp. sugar
½ tsp. vinegar
salt and pepper

In a small bowl, sprinkle yeast over milk and sugar. Let stand until frothy. Into large bowl, sift flour. Rub in shortening as for pie crust. Stir in salt. Make a well in the center of the mixture. Add beaten egg yolk and sour cream. Pour the yeast over the egg and cream, gradually incorporate the dry ingredients. Mix to soft dough. Knead for 10 minutes on lightly floured surface until it becomes smooth and elastic. Add bit more flour if necessary. Place in clean bowl, cover and let rise in warm place until double (1½ to 2 hours).

Meanwhile make filling. Trim tough

Continued on Page 17, Col. 3



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1. Rom 16:17-24
2. 1 Cor 1:1-9
3. 2:9-3:8
4. 3:18-23
5. 4:5-8
6. 9:1-15
7. Rom 13:11-14 **Sunday**
8. 1 Cor 5:9-6:11
9. 6:20-7:12
10. 7:12-24
11. 7:24-35
12. 2 Cor 11:21-12:9
13. Rom 12:1-3
14. Rom 15:1-7 **Sunday**
15. 1 Cor 9:13-18
16. 10:5-12
17. 10:12-22
18. 10:28-11:7
19. 11:8-22
20. 13:1-10
21. 1 Cor 1:10-18 **Sunday**
22. 11:31-12:6
23. 12:12-26
24. 13:4-14:5
25. 1 Cor 14:6-19
26. 14:26-40
27. Rom 14:6-9
28. 1 Cor 3:9-17 **Sunday**
29. 15:12-19
30. Gal 3:23-4:5
31. 1 Cor 16:4-12

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Help me, O Lord, to understand that no life is perfect. Stop me from exiting from my calling before You think I should. Let me wait calmly for Your clear call to move on. In the meantime, give me the wisdom to know that I cannot cure all the wounds of those I love, least of all my own.

NOW THAT IT'S SUMMER TIME

We really can't knock the things that take Christians away from Church on Sunday. A lot of them are highly commendable or at least innocent. But what usually happens is that these good and commendable activities have a way of accumulating, until it gets to the point where the Church member has made so many exceptions to his rule of worshipping God every Sunday in His Church that he finds himself a stranger to the congregation. Then he becomes embarrassed to show up as somebody is sure to greet him with "Where have you been?" or going to Church becomes less and less important to him.

Then our Church member devises a variety of ingenious excuses, which he really wouldn't consider reason enough to withdraw from other groups to which he belongs, but which he maintains are justifiable in connection with the Church.

There isn't anybody in Church on any Sunday of the year who doesn't have something that he can think of that he really ought to be doing and would like to do. But the question each must ask themselves is, how important is the Church? If a person doesn't make specific provisions (plan) for it, then there is something else that is going to come in and crowd it out.

ALASKA FUND

Copies of "the Herald" go to missions and missionaries in Alaska to help readers to keep informed and to learn about the Orthodox faith. Much literature goes here from other faiths. Many times it is anti-Orthodox. Help to counter it. Helping are Olga Kozlowski, Eugenia Kribales, John Volosin, Edward Petrigala, Angelyn Mitchell, Michael D. Drake, Olga Den Heyer, Joseph Horoschak, Anna Borovoy, Ann Daly, Elaine Papp, Helen Kozak, Anon (3).

•Praise the Lord

many of us of our parents who rose every morning at 4 or 5 a.m. for a quiet hour of prayer before they left for work, usually at a very bone-wearing job. Many times they could not read or write but they felt the need and followed the dictates to "Bless the Lord, O my soul".

Praise and thanksgiving are daily offerings to God, which truly honor Him.

So we see that the call to praise embraces all that exists: the members of the heavenly council who hear the Lord's commands and do His work, the creation over which He rules, and the psalmist's and our own joy-filled souls.